CERTAINE RVLES, DIRECTIONS, OR ADVERTISMENTS FOR THIS TIME OF PESTILENTIALL CONTAGION:

WITH

A caueat to thoſe that weare about their neckes impoiſoned Amulets as a Preſeruatiue from the Plague:

First publiſhed for the behoofe of the City of *London*, in the laſt viſitation, 1603. And now reprinted for the ſaid Citie, and all other parts of the Land at this time viſited; by FRANCIS HERING, D. in Phyſicke, and Fellow of the Colledge of Phyſitians in LONDON.

Whereunto is added certaine Directions, for the poorer ſort of people when they ſhall be viſited.

16. Num. 47.

And Aaron *tooke as* Moyſes *commanded, and ranne into the midſt of the congregation: and beholde the plague was begun among the people, and he put on incenſe, and made an atonement for the people.*

k LONDON,
Printed by WILLIAM IONES.
1625.

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1625.

TO THE HIGH AND POTENT KING, CHARLES KING OF GREAT *Britaine*, *France* and *Ireland*, with the High and Honourable Court of Parliament, now assembled health and hapines.

(Soueraigne Lord,) & Honble Senatours:

They that are to treat with great Potentates and Personages are inioyned, to be short and sweet. If I faile in the last, I shall not misse of the first, —Ne longo sermone morer tua tempora (Cæsar.)

Ne cogitationes vestras (Senatores honoratissimi) ambagibus longis, a gravioribus Reip. negotiis avocem aut detineam. *The last great Mortalitie, I published certaine Rules, and Directions, for the prevention of the spreading of that contagious, and all-devoring Sicknes. Those breife advertisements I haue searched out,*

reveiwed, ſomewhat inlarged, and brought forth againe, to the veiw and vſe, and I hope good of my Cittizens and Countrimen. My preſumption is, that though I ſhall purchaſe neither profit nor praiſe, yet I ſhall obtatiue pardon of your Maieſtie and the honorable Councell and Court of Parliament, if tendring the common good of my country, I bring one pale-full, or rather diſhfull of water, toward the quenching of the cõmon flame. Morbi (vt rectè Celſus Med. Latinorum Princeps) non curantur eloquentiâ, multò minus loquentiâ. Eſpecially this feirce Fury, which is non Morbus, ſed Monſtrum, ſuperans ſæpiſſime tum Artem, tum Naturam, not a diſeaſe, but a Monſter, over matching, and quelling, offtimes both Art and Nature. The Lord of glory & mercy keep your Highneſſe, with your moſt Honorable Councell of Parliament from the rage of this man-ſlaying Hydra, and all other both open and ſecret evills and enemyes, and make you wiſe and skilfull Phyſitiãs to prevent the dangers, & cure the maladyes of Common-wealth and State.

Your Maties.

humble ſubiect and ſuppliant,
and your Honors dayly Orator,

Francis Hering.

CERTAINE RVLES, DIRECTIONS, OR ADVERTISEMENTS FOR THIS TIME OF PESTILENTIALL CONTAGION.

THe Plague (if you will haue his true Characteriſme and eſſentiall forme) is *Ictus iræ diuinæ propeccatis hominum*, The ſtroke of Gods wrath for the ſinnes of mankinde. This is not onely the opinion of Diuines, but of all learned Phyſitians, and acknowledged by the blind Heathen in all ages, by the light of nature. Therefore his appropriate and ſpeciall Antidote is *Seria pœnitentia, & conuerſio ad Deum*: vnfained and heartie repentance and conuerſion to God. Till this be practiſed, I tell you plainely, I put ſmall confidence in other by-courſes. The cauſe remainyng, who can looke for the taking away of the effect? Let me therefore be an humble ſuitor to you the Lords and Commons of this Court of Parliament, that you would become ſuppliants to the ſupreme Magiſtrate, that his Highneſſe would be pleaſed to command a generall humiliation of the people by prayer and faſting. This action as it would be honorable to his Maieſtie, and ſuch as he would vndoubtedly condiſcend vnto moſt readily and wil-

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Exod. 5. v. 3. & Cap 9. 15. Levit. 26. 25. Num. 14. 12. Deut. 28, 21. & 2. Chron. 36. v 15. *Inter Eth. Homerum 2 Iliad.*

ingly, if it were but mentioned and moued; so in my perswasion, we should see a most admirable and comfortable effect thereof. And till this be performed, what other wayes soeuer we shall follow, we shall begin at the wrong end:

Ni Deus affuerit, viresque infuderit Herbis,
Quid cedò Diptamus, quid Panacea iuuat?

Let not Gentlemen & rich Citizens by flying (vnlesse they likewise flie from their sinnes) thinke to escape Scotfree. So long as they carie their sinne with them, the Lord will find them out, & his hand will reach them whersoeuer they are.

2. There should (in my opinion) be provided a place of sepulture for the bodies especially of such as die by the sicknes, some good distance from the Citie and Suburbs. The burying of infected bodies in Churches, Churchyards, and namely in Paules Church yard, where the chiefe Magistrates of the Citie, and manie other Citizens meete weekly to heare Sermons, must needs be not onely inconuenient, but verie dangerous for spreading the contagion, and poisoning the whole Citie. For all men that haue the least insight in Philosophie know, that from the dead corps, by force of the Sunne, certaine vapours or exhalations are eleuated, which pertake of the nature of those bodies, and do vndoubtedly taint, corrupt and poison the aire with their ill quallitie. For this principall cause, in most well ordered Cities of forrein Countryes, there is a common place of Buriall appointed a good distance from the building of the Citie. And till this may be procured for our Citie, I wish that straight charge be giuen, that all dead corpses

corpſes be layde a conuenient depth in the ground, and not one coffin heaped vpon another, and they laid ſo neare the top of the earth as (it is to be feared) they now are.

It were neceſſarie the place of Buriall ſhould be on the South ſide of the Citie, that the Sun may draw the vapours from it. 3.

Let care be had, that the ſtreets, eſpecially the narrow lanes and allies, be kept frō annoyance of dunghilles, vaults or houſes of office, the common ſewers and canals be well purged and ſcowred, the dungfarmars tied to their ſtint of time in winter, and not ſuffered (vnleſſe vrgent neceſſitie require) to perfume the ſtreetes all ſommer long, eſpecially in this time of contagion. Let not the carkaſſes of horſes, dogs cats, &c. lye rotting and poiſoning the aire (as they haue done) in More and Finsburie fields, and elſewhere round about the Citie. 4.

Let the Pipps layd from the new River be often opened, to clenſe the channels of every ſtreete in the Citt'e. 5.

Let the Ditches towards the ſubverbs, eſpecially towards *Iſlington* and Pick hatch Old-ſtreete, and towards Shoreditch and White-chappell, be well clenſed; and if it might be, the water of the new Riuer to runne through them, as alſo the like to be done through the Burrough of South-worke. 6.

Let the aire be purged and corrected, eſpecially in euenings which are ſomewhat cold, and in places low and neare the Riuer (as Thames ſtreete and the Allyes there about) by making fires of Oken or Aſh-wood, with ſome fewe bundles of Iuniper caſt into them. 7.

Let

Let men in their priuate houſes, amend the aire by laying in their windowes ſweete herbes, as Marioram, Time, Roſemarie, Balme, Fennell, Peniroyall, Mints, &c. Likewiſe by burning Iuniper, Roſe-marie, Time, Bay-leaues, Cloues, Cinamon, or vſing other compound perfumes. The poorer ſort may burne Worme-wood, Rue, Time. Let them caſt often on the floores of their houſes water mingled with vineger.

Let them likewiſe rub their windowes often with worm wood and fennell.

Concourſe of people to Stage-playes, Wakes or Feaſts, and May-pole-dauncings, are to be prohibited by publique Authority, whereby as God is diſhonored, the bodies of men and women by ſurfetting, drunkennes, and other riots and exceſſes, diſpoſed to infecton, and the contagion dangerouſly ſcattered both in Citie and Countrie.

Let the Bells in Cities and Townes be rung often, and the great Ordnance diſcharged, thereby the aire is purified.

Touching our regiment and diet, repletion and inanition (as two dangerous extremities) are heedfully to be avoyded. Thoſe meates are to be vſed which are of eaſie digeſtion and apt to breed good iuice.

The blankets, matreſſes, flockbeds, and all bedclothes of the infected, are to be burned, alſo leather garments, becauſe they hold the infection very long.

Hiſt. de Peſt. *Alexander Benedictus* reports, *That in* Venice, *a flockbed vſed in a contagious time, was after 7 yeares found in an inward roome, the Miſtris of the houſe commanded the ſeruants to ayre & beat it, wher vpon the ſeruants were inſtantly infected with the peſtilence and died.*

Such

Such as are of hard concoction, and cauſe obſtructions, are to be auoided: ſpecially thoſe that eaſily corrupt and putrifie in the ſtomacke, as the moſt part of ſummer fruit, raw cherries, plums, apples, &c.

It is not good to bee abroade in the ayre, early in the morning before the Sunne haue purified the ayre, or late in the night after Sunne-ſetting. In rainie, darke, and cloudie weather, keepe your houſe as much as you can.

Eſchue all perturbations of minde, eſpecially anger and feare. The one by heating the body opens a doore for the enemie to enter: the other by cowardly running away giues him encouragement to tread on the hedge, which lyeth loweſt, and maketh leaſt reſiſtance.

Let your exerciſe be moderate, *ad ruborem, non ad ſudorem.* The time of exerciſe is an houre before dinner or ſupper, not in the heat of the day, or when the ſtomacke is full. Vſe ſildome familiaritie with *Venus*, for ſhe enfeebleth the body, and maketh it more obnoxious to exernal iniuries.

You may feed three times in the day, but more ſparingly then at other times. Shun varietie of diſhes at one meale: *Perniciosa ciborum varietas, perniciosior condimentorum.* And if at any time the rule holdeth, The moſt ſimple feeding is the moſt wholſome feeding, then it is in force at this time of infection. *Augerius* (a learned Phyſitian) thinketh it not poſſible that he that liueth temperatly

Variety of meates is prenitious; much more variety of ſaues.

perately and soberly, should be subiect to the sicknesse.

Goe not forth of your house into the ayre, neither willingly speake with any, till you haue broken your Fast. For breakefast you may vse a good draught of wormewood beere or ale, and a few morsels of bread and butter with the leaues of sage, or else a toste with sweet salade oyle, two or three drops of rose vineger, and a little sugar. They that haue cold stomackes may drinke a draught of wormewood-wine or malmsey, in stead of ale or beere. But take heed (as you loue your life) of extreme hot waters, as Aqua vitæ, Rosa solis, or other compound waters of like nature, which Empericks prepare and set out with vaine and boasting words: *Laudat venales qui vult extendere merces.* Of them *Crato* a great and learned Physitian pronounceth, that they were *inuenta ad iugulandos, non ad curandos homines:* deuised to kill not to cure men. He speaketh of the daily and continuall vse of them: and that is it which I disallow.

If you be not accustomed to a breakfast, take the quantitie of a Nutmeg or thereabouts of some cordiall Electuarie preferibed by the learned Physitian, before you set foot out of doores. If you will vse both, for greater cautell, then take your Electuarie early in the morning, two houres before your breakefast.

As you walke in the streets or talke with any, hold in your mouth a cloue, a peece of a Zedoa-

rie, Angelica, or Enula campana roote.

Once in foure or fiue daies take three or foure cordiall and ſtomachicall pilles by direction of your Phyſitian, to fortifie the heart and ſtomacke againſt all corruption, and to cleanſe your body from ſuch humours as may diſpoſe you to the ſickneſſe. *For Agens non agit niſi in Patiente diſpoſito*: An Agent worketh not but vpon a fitted and diſpoſed Patient.

If any man be bound by Religion, conſanguinitie, office, or any ſuch reſpect to viſite the ſicke parties; let him firſt prouide, that the chamber be well perfumed with odoriferous trochiskes or ſuch like, the windowes layd with the herbes aforenamed, the floore cleane ſwept, and ſprinkled with roſe-water and vineger: that there be a fire of ſweet wood burning in the chimney, the windowes being ſhut for an houre, then open the caſements towards the North. Then let him waſh his face and hands with roſe-water and roſe-vineger, and enter into the chamber with a waxe candle in the one hand, and a ſponge with roſe-vineger and wormewood, or ſome other Pomander, to ſmell vnto. Let him hold in his mouth a peece of Maſtic, Cinamon, Zedoarie, or Citron pill, or a Cloue. Let him deſire his ſicke friend to ſpeake with his face turned from him.

When he goeth forth, let him waſh his hands and face with roſe-vineger and water as before, eſpecially if he haue taken his friend by the hand as the manner is: and going preſently to his

owne house, let him change his garments, and lay those wherein he visited his friend, apart for a good time before hee resume them againe.

Let him not forget vpon his returne home or before, to take a conuenient quantitie of his cordiall Electuarie, and forbeare meat an houre or two after it.

That Amulets confected of Arsenicke, Are no good preseruatiues against the Plague.

PErceiuing many in this Citie to weare about their necks, vpon the region of the heart, certaine Placents, or Amulets (as preseruatiues against the Pestilence) confected of Arsenicke a strong poyson, I haue thought it needfull (other men keeping silence) to declare briefely my opinion touching the said Amulets: not (I professe) in hatred to any mans person, or enuie at their commoditie, wherein I might haue shared with them, if I could haue brought my iudgement to concurre with theirs, but in conscience, and discharge of my dutie. The rather because I feare greatly, that through vaine confidence in them, other more apposite, conuenient and effectuall Antidotes, and Alexiteries are neglected.

My opinion is, that theſe Placents of Arſenicke carried about vpon the region of the hart, are ſo farre from effecting any good in that kinde, as a perſeruatiue, that they are very dangerous and hurtfull, if not pernitious to thoſe that weare them.

It is euident that Arſenicke being a confeſſed poiſon, is an oppoſite, profeſſed and perpetuall enemy to our nature. Therefore being worne next the skin: as ſoone as the haet waxeth hot by any vehement motion, labour or ſtirring (as it falleth out vſually) it muſt needes ſend out venmeous vapours to that noble and principall part; which will either penetrate by their owne force, or bee drawne in with the aire, by the dilation of thoſe arteries which are ſpread about the skin. Gal. 3. de Tẽp. cap.

Now theſe poiſonfull vapours being entred or ſucked into the body, when they finde no contrarie poiſon with whom to wraſtle as with an enemy (for if there were any venem in the body, the partie could not enioy health: but we intend him to bee in health, whom we would preſerue) they muſt needs imprint a maliguant venemous qualitie in the ſpirits and heart, moſt aduerſe and pernitious to nature.

If by *Galens* doctrine, all Alexeteries in a manner, if they be vſed ſomewhat too liberally, do greatly offend and weaken our bodies, ſhall we thinke that ranke poiſons and deleteries (ſuch as Arſenicke is) if they be ſo applied, as to penetrate into the nobleſt region of all other, will 1. Simp. cap. 18.

nothing at all violate, and waſt our native, vitall, and radicall heate?

Lib. de Ther. and Pamphil. Epid. com. 5. Aetius lib. 1. Tetrab. 4. ca. 96. Paulus lib. 2. cap. 55.

Galen and the ancient Fathers and Maſters of Phyſicke, did not vſe to preſerue from the Plague or any other poiſon, either by giuing another poiſon inwardly, or by appointing other poiſons to bee outwardly applied, but proceeded altogether by Andidotes and Alexiteries. *Lib. de Theriaca ad Piſ. cap.* 16. Therefore vnleſſe wee will diſclaime theſe auncient worthies and ring-leaders method, and follow new-found and vnfound deuiſes, we muſt fight againſt this monſter, not with poiſons, but antidotes.

Gal. 6. in Epid.

Poiſons are defined to be ſuch, as at one time do agree with nature, either well, or ill affected. For though there be poiſons which if they finde a contrarie venem in the body, do fight ſo with it, that by the skirmiſh both poiſons die, and the partie by their contencion and colluctation eſcapeth with his life: yet it is agreed on by all, that where they finde no ſuch aduerſary or oppoſition, they ſpeed the partie. Therefore Arſenicke wome by a man in health, finding not onely no contrary poiſon to warre vpon, but no poiſon at all, muſt neceſſarily oppoſe and ſet vpon nature her ſelfe.

Lib. 2. de feb. contag. cap. 17.

Gerardus Columbus a learned Phiſition reporteth, that it hath beene obſerued, that the wearers of theſe Amulets, vpon hearing their bodies, haue fallen into ſodaine Lypothimies

and ſoounings, with other fearefull accidents which ceaſed not till the Bagge or Placent was remoued: That others, though not inſtantly, yet after ſome time, haue by late and wofull experience diſcerned their malignitie, falling into malignate & peſtilent feauers, ſome of them ending with death it ſelfe.

Franc Alphanus a Phyſitian of Salerne telleth of one, who wearing Arſenicke, and heating him ſelfe at tenniſe, fell downe ſodainly dead.

Matheus Heſſus writeth thus: As cordiall bagges or Amulets cannot bee diſallowed, ſo empoiſoned can no way be commended, neither do I remember that any euer receiued good from them who abſtained from other Antidotes. This I certainly know, that diuerſe who carrie about them quickſiluer in a nut-ſhel, by the vaine perſwaſion of ſome impoſtors, haue died of the Plague: and the counſellers of ſuch like Amulets haue beene the firſt that haue betaken themſelues to their heeles, truſting more in their running then cunning. And yet theſe good fellowes, perſwaded the ignorant with great wordes, and it may bee oathes, that whoſoeuer carried Quick-ſiluer or Arſenicke about his necke, was as ſafe as if hee had purchaſed a protection from the King of heauen.

Hiſtorians report, that *Caracalla* though a wicked Emperour, made a publike Edict or Proclamation, that no man ſhould weare about him ſuperſtitious Amulets.

Theophraſtus

Theophrastus the great, esteemed (not without cause) *Pericles* to haue a crased braine, because he saw him weare an Amulet about his necke.

Hereunto (as a Corollarie) wee may adde the experience of some London Physitians, who haue seene foule holes made in the breast of those that haue worne them, and obserued diuerse to die aswel as others, who haue religiously carried them about their neckes.

I omit, for breuitie, to answer their reasons, who allow them; because those that are alledged by Emperickes and ignorant persons, are not worthy the answering; and those that are produced by some few learned men (the whole streame running against them) are not comprehensible by the common sort, for whose good I haue set foorth this short Caueat. But if any will contend, I will either answer him or yeeld vp my weapons. In conclusion onely remember, that whereas the sellers and setters out, of these deceiptfull wares, make them as a scout to discouer the Infection, when it beginneth to seize vpon a man, by giuing a watch-word, and clapping close to the heart, to guard that part as the chiefe Tower: this is a meere deceipt, collusion and abusion. For whensoeuer the bodie is heated, this euent followeth necessarily, as is before declared, though no other infection bee neere but the infectious, poisonfull and venimous Arsenicke, who offereth not at that time, to the heart a friendly saluation or caueat, but rather a *Iudas* kisse, and Ioab dike imbracing.

Certaine directions for the vse of

the poorer sort of people that shall be visited by the Pestilence, how to carrie themselues.

SInce Almightie God, by his wise providence hath disposed, that there should be poore among us, that the richer sort might haue fit obiects whereupon to exercise, their Mercy and compassion, and hath commanded in the sacred Scriptures, both Magistrats and others, to take care of them, lest they cry to the Lord against vs in their misery, and their neglect, and contempt be imputed to vs, as one of our haynous & crying sinnes, pulling downe vengeance vpon our heads *Deuteronom.* 15. I would intreate the Governours of the Cittie of *London*, and all others in the Country, with all rich-men, to take speciall notice of their poore brethren, being *bone of their bone, and flesh of their flesh*, and, as to restraine, the idle Vagabonds, by whose wandring vp & downe, the infection may well be spread and increased, so to provide, for the true and honest poore miserable people, that they may be supplyed with food, and convenient Physicke if they fall into sickenesse. And because, I will not perswade others to charitie, and my-selfe remaine altogether vncharitable, I purpose to set downe certaine curatiue directions, for the poorer sort, with such parable and cheape Medicins, as may come within the compasse of their short and meane abilitie.

So soone therefore as any of them, apprehend themselues taken with the plague, let them goe to their warme bed, and take this Medicine.

Take of *Verben* with the roote dryed and poudred two dragmes, the iuyce of the same herbe three ounces, halfe a small sponefull of white wine vineger, mixe it, and drinke it warme, and sweate for two or three houres.

Let them not sleep during the time of their sweating, whilst they sweat, let them hold vnder their arme pits, and vpon the either emunctories, especially the groynes, a Radish roote, devided into two parts, the same roote is to be tyed, vnto the plants or hollow of their feete, when they haue sweate well, for two or three howers, according to the strength, and age of the partie, dry their bodyes well, with warme and cleane linnen clothes, beginning with the arme-pits and groyne, then the brest, whereon after the sweate is well wiped away, lay a fresh and cleane linnen Napkin doubled. That done, let them wash their mouth, face, and hands, with water and vineger, and drinke a good draught of mutton broath made with *Rose-mary, Tyme, Sorrell, Cichory*. If their stomake will giue them leaue, they may eate a little mutton, or veale at dinner, but they are to forbeare flesh meate at Suppers. Instead of broath, water grewell with *Rose-mary*, or burnet will doe well, or thinne *pannada*.

For their drinke.

Let it be the middle or sixe shillings beare, warmed with a toft, Or water boyled with *Cardius* seed, and *Caroway* seed, and the roots of *Scabius*, and *verben*, with a cruft of bread.

Then

Then let them rest, or sleep, washing their mouth often, if they be awake, with water and vineger.

They may likewise make a Quilt with *Balme, Mint Rosmary, Sage,* sweet marieram dryed, and springling it with vineger of *wormewood* or *Hearb-grace*, or ordinary vvine vineger, apply it to the region of the heart warme.

The second sweating Medicine.

After eyght houres from the first invasion of the Pest, let them take another sweating Medicine.

Take of the powder of the roote of *Diptamne, Scabius, Gentian* each halfe a dragme, seed of *Cardus Benedictus* a scruple, iuyce of *Mary gold* flowers, deuils-pit each two ounces, halfe spoonfull of vineger of *Rue* or *wormewood*, or in vvant of them, ordinary Vineger of vvhite vvine.

Let them drinke this vvarme, and sweat againe, as at the first time tvvo or three houres, keeping in the meane vvhile a *Radish* roote at the Emunctories as before. Then dry off the svveat, vvash the mouth, face & hands as before, take some convenient nourishment, and carry themselues as in the first interim of eyght houres.

The Third sweating Medicine.

Againe the third time, after the like pause or interual, let them take another svveating and *Cordiall* Medicine in this manner.

Take of the ſeed of *Rue* or *Herb-grace*, a ſcruple and halfe that is, (30 *graines*) of the roots of *Enula campana*, *Valerian*, *Fullers teaſells*, *Ariſtolochia* the round each, halfe a ſcruple, the iuyce of three leaued *Sorrell* called *allebia*, two ounces; iuyce of *Rue*, *Scabious* each an ounce, a litle of the forenamed vineger. Let them take it vvarme, ſweat, as before, and cary themſelues in all poynts as before, and continue this courſe for foure or fiue dayes.

But if any be in that extremitie of pouertie and miſery, that they cannot procure theſe parable and eaſie cheape Medicins, let them drinke twice in the day, a draught of their owne Vrine, in the morning, and fiue in the after-none.

If in the firſt, ſecond, or third day, the Botches or Carbuncles appeare, the beſt and ſafeſt vvay, both for poore and rich, is to commit themſelues to be ordred and dreſſed, by a skilfull Chirurgion. There vvill be (no doubt) aſſigned and maintayned, for the meaner and poorer ſort, *Chirurgions ex communi erario*, out of the common Purſe, eſpecially in *London*. Let thoſe that are vvealthy, make choiſe of their owne Chyrurgion, and pay well for their cure. For a little health, is vvorth a great deale of gold, vvhich a *Chyrurgian* in that caſe, muſt fetch out of the fire, and hazard his owne life every day, to ſaue his Patient. *Emis a Medico ſeu Chyrurgo Rem inæſtimabilem, vitam, valetudinem, cui quantumcunque dederis; exæquare non poteſt Medicinæ beneficia. Medico ſiquidem non Rei, ſed operæ pretium ſolvitur.*

Vita ſine valetudine odium eſt, non vita. Seranus et Seneca.

Non

Non domus, aut fundi, non aris acerua et auri,
Ægroto Domini deducunt corpore febres,
Non animo curas, valeat possessor oportet,
Si comportatis bene Rebus cogitat vti.

Let me adde this one advertiſment, as a corollarye or concluſion, that you tamper not too ſoone with the Botches or Blanes, before they be well come forth, and nature well cleered and releeued; but rather continue in the taking of inward *Cordials*, and ſweating Medicins. The over haſty applying of topicall and outward remedyes, eſpecially, if they be forcible and ſharpe, (vvhich is too vſually practiſed by ſome Phyſitians, and Chyrurgians, and by Patients themſelues) doe oftimes by cauſing payne, increaſing the Fever, and weakening Nature, driue backe and ſcatter the venyme into the inward parts, which ſuddenly, by a ſecond infult, and in-counter, ſurpriſeth the Fort of life, the Heart, and carryeth away the Patient.

As *Peſicatorys*, and the like.

——Si quid nouiſti riſtiùs iſtis,
Candidus imperti, ſi non his vtere mecum:
En veniam pro laude peto laudatus abundè,
Non faſtiditus, ſi tibi (lector) ero.

Sit

Sit Nomen Domini benedictum.

—— Si quid nouisti rectius istis,
Candidus imperti: si non, his vtere mecum.

The Preseruatiues mentioned in this booke, may be had from Mr. *Iames* the Apothecarie, at his house in Alderman-bury, neere to the signe of the axe; with others of like nature, well approued, and experimented.

FINIS.